



Imprimatur THO.
WYKES.

Martij 18.
1639.





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Satyræ seriæ:

OR,

The Secrets of
things ; written
in Morall and
Politicke Ob-
servations.

*Vtilius libri scribuntur ad in-
crementum literarum, & li-
tera frequentius habentur
ad augmentum librorum.*

L O N D O N :

Printed by J. Okes, for
Abel Roper, and are to be sold
at his shop at the blacke spread
Eagle over aginst St. Dunstons
Church in Fleetstreet. 1640.

SAVYR JONES:

OR
The Secrets of

things written

in Morall and

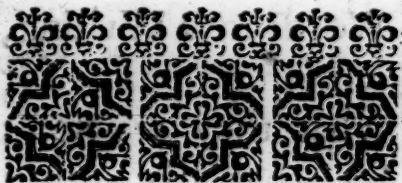
Politick Op-

erations.

Printed by J. Oates, for
the Proprietors, at the
Sign of the Gun, in
St. Dunstons Church-yard, in
London.

TO W. D. O. A.

Printed by J. Oates, for
the Proprietors, at the
Sign of the Gun, in
St. Dunstons Church-yard, in
London.



TO THE READER.

SOME advise
to put ones
Thoughts into
VVords , lest they
prove ungratefull &
smother their owner:

A 3 Others

The Epistle

Others to put a Mans
Words into Writing,
lest they passe for
what they are not :
So that like unto
those I have unfolded
my thoughts, to see
what *complexion* they
are of in the open
light ; since nothing
is more preiudiciall
to a discreet value of
things, than to see
them at halfe and
counterfeit shadows.

I have.

to the Reader.

I have not delivered them with insinuations, or advantages of Art ; for Essaies are but the Images of affaires , which being quickned with the life and vigour of profit or pleasure, may adde motion to your liking:and these are only Speeches, the representation of *mens* thoughts, and therefore may challenge an

A 4 easier

The Epistle

easier acceſſe unto
them, being of their
owne nature inſinua-
ting, and returning
into Mens boſomes,
whence they came.
Farewell.

The



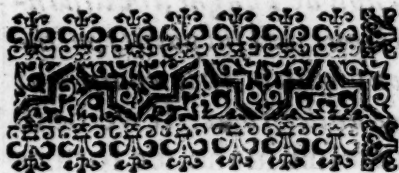
The Heads of the
chiefest things contained
in this Book.

1. **O**F Ceremonies and ci-
vill Complements.
- 2 Of multiplicity of bookes.
- 3 Of Fortune.
- 4 Of the wisdom of speech.
- 5 Of trust and distrust.
- 6 Of Jests.
- 7 Of Love.
- 8 Of Contemplation and
Action.
- 9 Of Deceits and errors.
- 10 Of Content.

The Table.

- I I Of Friendship.
 - I 2 Of Silence.
 - I 3 Of Questions.
 - I 4 Of Life.
 - I 5 Of Sciences.
 - I 6 Of Dangers.
 - I 7 Of precepts of Policy.
-

Satyræ



Satyræ seriæ:

OR,

The Secrets of
things ; written in
Morall and Politick
Discourses.

I Of Ceremonies and civill
Complements.

ONE saith wisely,
that Ceremonies
are but the trans-
lation of Vertue into the
knowne

knowne Tongue, the distinctions and ful poynts, without which they could not be understood: If we be so carefull in the set formes of Speech and Language, why not in Action & Gesture? the one speakes to the eye, the other to the eare: They are but Transitory Hyeroglyphicks; and not to use them, bespeakes neglect to others, when themselves are best exprest by a seeming neglect. It is the minde that is capable of a decent carriage, which if you first make expert, they will be better exprest to the life, than

than onely by an apish
imitation of corporall
action. To use them too
much towards inferiours,
is popularity: to use them
towards equalls, is civili-
ty and love: towards su-
periours, they become re-
verence and companions
of their honour; for bow-
ed heads, bare caps, cere-
monies and respects doe
make honor so desireable;
and the weakest look no
farther than to these out-
ward accidents; never
thinking that true bravery
and honour consists in
Honerante, non honorato,
not onely in formality of
wor-

worship, but a mentall reverence to their vertue, which is the most worthy part of dignity. Though of themselves they be light and vaine, yet they have that command in the respects of men, by reason of that which they use to signifie; that some whose minds are below the performance of nobler vertues, doe seeke reputation by comlineffe of going: it is good to have a commanded carriage, and not to let the errours of the mind bee discovered by the negligence of looks: it appears by the
truth

truth of the old Adage,
that they are significative,
and not onely Mutes:
*Nil interest habere ostium
apertum, vultum clausum.*



2 *Of the Multiplicity
of Bookes.*

THE most Books adde
rather bulke to the
body of Learning, than
spirit and quicknesse of
inventions, as a soule an-
swerable, which by diffu-
sion weakens and makes
slow the course of know-
ledge.

-In

In Bookes, the relations of affaires are framed in the mold of the understanding, by way of expression, which makes those things that are writ have a shape and appearance of a more perfection than those things which are done. They endeavour to bee either Delian divers of Questions, or to have the illumination of an Interpreter, or the name of an exact Methodist: and for the variety of them and their adulatory Dedications, I may say of them as of our Farthings, the impression

pression makes them goe
the curranter, though the
matter debaseth them:
books are only freed from
the power of Oblivion,
which is the occasion the
Poets did promise to
themselves an immortali-
ty of name; esteeming all
other things as subject to
the inconstancy of af-
faire and period of time.

*Pectoris exceptis ingeniūq;
bonis.*

Which is the meaning of
that Fable of theirs, how
that in the end of the
threed of every mans life
there

there is a certaine coyne affixt, upon which is writ the name of the dead party ; which as soone as the Sister hath cut, shee throwes them into the River *Lethe* ; but about the River there flies a great company of Birds, which do carry the coyne a little way in their beaks, and afterward carelessly let them fall againe : but amongst those Birds there are found some Swans, which if they light with a Coyne upon ones name on it, they presently carry it to the Temple, devoting it to perpetuity:

Bookes

Bookes are the Coynes
on which mens names are
writ; those of an ordinary
flight, they endure for a
time, but presently are
forgot; but if there bee
one who can sing well,
they are carryed on the
wings of true Fame, and
as Swans leave the swee-
test notes to posterity.
Bookes are the best Coun-
cellors, the best Compa-
nions, and the best heires
of a mans knowledge;
they be the Monuments
wherein lyeth hid the sacred
reliques of Knowledge &
Wisedome; and the rea-
son, why the multiplicity
of

of Bookes yeelds not advancement to learning is, because they are but as rivulets, drawne as it were from the Fountaine of some Author, and conveyed by the secret passages of mens understandings and fancies, returne to it againe; keeping still the same levell with the Well-spring, which denies a further rise. It is a good rule in Naturall Philosophy, *Interitus rei arcetur per reductionem ejus ad principia*, which is a good rule also in the course of Learning; for commonly for preven-
tion

tion of corruption in Letters, there needs the reducing of the understanding to the first Originall : and sometimes if they beginne not againe the sent will grow cold : To write in that in which there is no beaten path, is most honourable ; for hee that leads hath this advantage above others, (saith learned *Hooker*) if others follow him, he hath the glory of it: if not, hee hath the excuse of prejudice.

of



3. Of Fortune.

I Will not speake of the actions of men, as they are the children of Divine providence : Nor will I ascribe an *Apotheosis* to *Fortune* ; but will onely view the power and activity of mans reason, in the nimble apprehension and taking hold of occasions, to see how farre outward Circumstances doe conduce to the making of a mans owne Fortune. It was the saying of a great

great one, that however he knew that rule, that *quisque fortunæ suæ faber*, yet the most in number were those, who spoyled their owne fortunes. It is an Art which most mens invention have flowed into; & yet is still capable of renovation, as it were, by the incertainty of affairs so curiously involved by mutuall relation, which is *Tacitus* his observation of a too superstitious Constancy in that Emperour to his old way, in which once hee proved fortunate, *idem manebat*, & *idem dicebat* : So that
some

some through an imbecility of mind, not knowing to make a departure from the gravity of their usuall pace, doe oftentime, with that *Spaniard* in the story, undergoe the lash of Fortune: *Qui respicit ad ventos non seminat*, saith *Solomon*; so that there is required a judicious observancy of time, as well as a prudent making of occasions. He that would be a Master in the Art, must discern his *Elogium*, who was said to be *udeo versatilis ingenij, ut quocunque loco viveret; fortunam sibi fabricare visus est*. There
are

are some of that temper;
the pulse of whose affecti-
on still beats after the mo-
tion of honour; who had
rather be not good than
not great; & therefore will
cast about the mist of de-
ceite, to blind the eye of
your apprehension; and by
corrupt counsailes endea-
vour to rise from the
clouds of disgrace, to see
the sunne of honour;
but *apparent raris*. Others
will bring all their Elogies
of their worth upon the
stage of honour, where
they would gladly display
themselves; they will cry
after Fortune, and court
her

her, like a peevish Mistris,
into disdaine of them, till
at last they prove but
swolne bubbles, which the
least winde of aduersity
makes them evapourate
into their owne element.
Honor is vertues reward,
and is no more than the
reflexive beames of the
sun of vertue, and gives
only to good wils in a lar-
ger extent to exercise
themselves in, as an open
field; & therefore it must be
used as in the open region
of the Common-wealth,
not in the inclosures of
ones own particular ends
and respects : Hee must
study

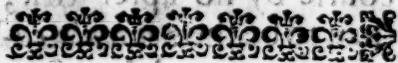
study well the nature of the present times, who would bee an instrument of state; for otherwise his understanding may prove an unfit match for service of Majesty; *impar congressus Vlysi.* Hee must know himselfe as well as the times, and others as well as himselfe: *Qui sapit innumeris moribus aptus erit;* and as Tully saith *proprium hoc esse prudentia statuit, conciliare sibi animos hominum, & ad usus suos adjungere.* To prostitute a mans time too much to the fleshy thoughts of Fortune, tastes

THOMAS · B 2 of

of the stomacke of the *Israelite* : and surely those thoughts spent on riches, will devoure those which should bee for the Temple : whence comes those corrupt axioms, *Prosperū & felix scelus virtus vocatur.* *Æsopa* saith wittely, *multa novit vulpes, sed num magnum felis* ; which is no more than the certainty of a friend for ones fortune, and honesty for ones selfe : its like the Sun which gives a great light ; whereas the Starres, though more in number, doe not all shine so bright, *sapiens dominabitur*

bitur astris. It is no small part of policy to distinguish of fortune and occasion, its easier to see the one than retain the other : *facilius fortunam reperias, quam retineas* : Riches are sometimes vertues ornament, sometimes vices punishment ; and surely it hath a diverse operation, according to the difference of the materials it meets withall ; *The prosperity of fooles shall slay them ; Limus ut hic durescit, &c.* Some in the making of their owne fortunes, are well studied in men, but know not the nature of

businesses, nor worth of favours : others onely wise by rule ; and maxims of particular government looke not into the nature and quality of their competitors, and those whom they have to deale with : so that betwixt these two observations of extreames, one might extract an exact patterne : take some of both, and it will prove a good composition ; as well some of the knowledge of persons, as excellency of art of policy.



4 Of Wisedome of
Speech.

Speech (saith *Sca'liger*)
being but a Sarment of
Nature, covereth either
the souldier as with Arms
for necessity ; or as a
Gowne the Senator for
profit ; or as a more dain-
ty garment the curious Ci-
tizen for pleasure : it con-
sociateth the remotest re-
gions of mens hearts, by
the participation of one
anothers thoughts : and

therefore I can call Discourse by no apter title, than to be the *vehicula cogitationum*, and therefore they should still runne even with the wheelles of their thoughts. These were the ancient decrees of truth; they counted it an happinesse of the understanding to be inlightned with it, a weight of labour to search it, but the glory of humane nature to speake it. *Ante omnia mi fili custodi cor tuum*, thoughts are but the children of the heart, as speech is of the thoughts; the prudency of whose direction

direction is of excellent use, view it either in the glasse of Divinity or Policy : and even in the building up of the fabricke of a mans own fortune, there is no small wisedome in polishing and framing the materialls of ordinary talke : Every speech acquaints us either with the matter which we aske, or the minde of the speaker which hee delivers : the perfection of the art of speech to others, consists in a volubility of application, and as one saith, if a man would come to an excellency of it, if he were

to speake with a hundred persons, he should vary his stile to each : which Art *Alexander* seemes well to have knowne : whilst hee animates his Souldiers, some with the hope of Wealth, incenst the ambitious with the heat of Honour, provoked the malicious, with the remembrance of the former grudges betwixt the two Nations : Thus speeches which have an edge, enter sooner the affections, than dull and slow expression. It would not be unusefull to have the knowledge of the severall formes of
spec-

speech; of suddaine questions, of suspended answers, and a great variety of others, in which they thinke no small policy consists: together with the apprehension of the colours of praise and dispraise of vice and vertue: but in the use of these a man should have rather a largenesse of understanding, to turne themselves in with dexterity, than to be tied to the straightnesse of a few rules of remembrance. To have wisdom grounded in the heart, and not too much in the tongue, becomes
Poli-

policy : *Loquendum ut vulgus ; sentiendum ut sapientes.* Words ought to become the person who useth them : which *Tacitus* intimates , speaking of *Augustus* : *Augusto profluens & quæ principē deceret , fuit oratio.* *Seneca* notes also a danger, when words are not quickned with the life of reasons ; but are onely uttered with a kind of plausibility of the speaker. *Nocet illis eloquentia quibus amorem facit sui , non orationis imitatio* of others, however usefull, yet is servile, because it should
 come

come from the fluency of a happy imitation : but this is rather to be referred to the characters of stile and oratory, than to a serious observation: Eloquence makes for the credit of the matter; but to speak agreeably to whom you direct your speech, shews more of the wisdom of the person: Those who have the stile of eloquence, do rather use the applause of it for pardon of faults, than for suffrage to virtues merits. Thus to know the parts of speech, is not onely the part of a good Grammarian, but a Polique.



5 Of Trust and Distrust.

IT cannot be denyed but that the safest rule to trust to, not to bee deceived, is to distrust. A Religious suspition is a good antidote against the poyson of Vice, which still the divell instills into us with a deceitfull pleasure, putting an imposture upon their understanding. Our Saviours prophecy of the latter times enjoyns this Caution: *Cum venerit filius*

filii hominis, non inve-
niet fidem super terram:

There is a distrust com-
manded to Doctrines, to
Men, to Times; and how-
ever we bee all from one
common lumpe of the
earth, that we might seem
to keep a greater distance
from men, than the com-
mon Relation of Nature
doth require, hee who
saide love one another,
which is *Charities* Rule,
the same bids us joyne
the innocency of the
Dove with the wisdom
of the Serpent; which is
Prudence Rule. It is a di-
gressiō from the ordinary
Law

Law of Charity, to entertain suspitions, which onely flye in the night of a mans ignorance. It's the stile of Policy to distrust, where by probability of appearance it may give security. To let every thing receive a mans owne additions, which are formed in the weake modell of a doubtfull fancy, distracts judgement; and though men that are most sensible of their own imperfections, wil soonest expect deficiencies from others; yet it is safe to thinke there is somewhat lyes hid, which he doth not

not apprehend; for it collects the understanding, admits not of any thing without due examination; for many through want of venting the extasies of their breasts, have turned, dyed with the palenesse of envy, which have put the whole frame of their composition out of joynt: and we may wel decline from the trust to others, when it is not alwayes safe to trust: our selves. The heart of man is deceitfull, which like a Magicke glasse, represents the forms of things which are not: Therefore first
pro-

proceede from a knowledge and caution to your selfe, to that of others; so it may prove a wholesome exorcisme, lest you might swell too great in selfe esteeme: the flatterer composeth the modell of your owne desires, your selfe being the Archetype: therefore first let them be viewed in reasons light, & the others as things imperfectly mixed, are obscured: *Pallescent phæbo radios jaculante cometae.* Machiavell doth well to acquaint the world with the common practice of men: for it induceth vigilancy

gilancy to faire seeming
actions and gestures pre-
tending to amity, which
are nothing but the *ali-
menta socordiae*: For you
shall have a man give you
the smoothnesse of his
countenance to bee taken
hold of; whilst he studies
evasion by the slipperinesse
of his fancy. A fairer
looke than ordinary to-
wards the Spaniard, puts
him into a present suspiti-
on of his owne safety. In
friendship it is a good rule
*odi tanquam amaturus, &
ama tanquam oditurus*. In-
sinuations of amity are
dangerous symptoms of
a per-

a perfidious disposition. It is an ordinary custome for one man to build his fortunes out of the ruines of another : wee see the manner of Natures production of things, how commonly the corruption of one thing, is the generation of another : and how many have generated their owne fortunes, for taxing the corruptions of other men : And ever note, that where there is too great a facility of beleeving, there is also a willingnesse of deceiving : and although beliefe carries with it a
colour

colour of innocency, yet
distrust still carries strength
off safety. *Tutus peccat qui
diffidit, innocentius qui
credidit.*



6 *Istæ*. *vesti* *ind*
[T]is the best composition
of speech to use gra-
vity of matter, and reserve
a liberty of stile: which
is no more than to turne
aside from the ordinary
wayes of expressions to
certaine pleasant walke's
made for the recreation
of

of the mind. Jests in the
wiser sort of men, serves
as ornament; in the wea-
ker they be but levity; if
you use them concerning
persons, the truest nature
of a jest, is to want truth,
for they should have som-
what of the invention:
but if they taste of malig-
nity, and beginne to flye
on the wings of insolen-
cy, they draw too nigh
the nature of Libells.
Therefore the State, and
those heavenly bodyes of
Majesty, admits not the
presence of humane au-
dacity: *Nemo ad Deorum
conviviū admittitur, nisi
ad*

ad Indibrium : too much
 use of them in serious af-
 faires, relishes of the spirit
 of vanity : for Jests never
 penetrate farther than the
 superficies of the matter;
 which as one notes is the
 proper place of a Jest. They
 may come to the esteeme
 of light bodies, wch ever
 swim on the top, but ne-
 ver with solidity goes to
 the depth of knowledge.
 They should never looke
 towards the Temple, for
 then the Jesuite meetes
 with him in his Epigram,
*Tu cave sed fiat ni iocus
 iste focus* : they ought
 not to passe over greatnes
 of

of businesse with a slight
of the minde; but they
enjoy their use, when
they mollifie sharpnesse of
words, with sweetnesse of
conceits: they are good
companions in discourse,
& are most facetious, when
attended with a happy
concurrance of circum-
stances. It is a Poeticall
vertue, and where this
kind of ingenuity lights
in men of blood, solid
professions, it is a happy
conjunction; for the one
makes him industrious, the o-
ther delightful. they must
be used like Physicke; you
must not accustom others
to
cares

cares with them too much: for they lose their operation, by reason of the too much familiarity they have with the hearers.

But touching these kind of elegancies, I shal use the words of the learned *Verulam*, who saith, That of all the excellencies of the gifts of the Minde, as to repeate after another a great number of names at once reciting: to write many Verses *ex tempore* of a Theame: to be quick in Satyricall similitudes: or ready to turne Jest into Earneſt, or Earneſt into

C

into Jest : these and the like I esteeme no more than the agility of a Dancer of the Ropes, or a Pantomime : for they are the like things : the one abuses the strength of the body, the other of the minde.



7 Of Love.

There is no precept commands that application over a man, as the power of Love ; It drawes the affections by a kind

kind of sweetnesse ; where-
as rules doe it by distor-
tion. Sometimes its like
Circes wand, sometimes
like *Mercuries* Caduceus:
sometimes it corrupts,
sometimes it makes chaste:
beauty commonly as it is
either found or apprehen-
ded, is the object of that
fancy, which still proves
like a *Gorgon*, which
while men admire, it
makes them blind in the
eyes of the understand-
ing ; which causes one
to extoll the vertues of
the party loved so farre
above truth. Vertue it
selfe is faire, (which made

him say) that if it could
be seene, it would stirre
up a great many lovers
of it: *Virtus nil aliud nisi
interna forma, forma ex-
terna virtus.* It is the
strongest of the passions,
and often found in the
weakest mindes; whose
breasts not fortified by
the strength of Councells,
such amorous conceits
have the easier access to.
Every soule is imprinted
with the character of this
desire, which being tur-
ned from the love of the
Creatures to piety, it be-
comes divinity: it makes
all things seeme pleasant:
and

and therefore it is the advice of a great one, not to bee without some strong affection : for *sine proposito vita languida est* : Glances and gestures doe often procure affection, whether it be by strengthening the imagination or not I know not : it is most fervent when most opposed : nor is it without a Mystery in Nature the secret attracting of affections betwixt particulars, without any knowledge or apprehension of their conditions ; for there are certaine vertues which want a name, which is

C 3 the

the cause some hardly
can give a reason of
their love.

It is prevalent, some-
times in the wisest men,
which shewes it hath a
proximity with good.

*Sæpe latet vitium proximi-
tate boni.*

Youth is most subject
to those inclinations,
which shewes that it is
for the most part the
Child of Vanity; whilst
he is steeped in his affe-
ctions, it becomes like
a Dew which falls in the
morning of his Youth,
scarce

scarce got out of the night of his ignorance; and is expelled by the rising of the Sunne of his Knowledge.

Young men are amorous, middle-age affectionate, old men dotting.



8 *Of Action, Meditation, and Contemplation.*

There is as much difference betwixt meditation, and Action in civil will

vill knowledge, as is betwixt Dreames and things really performed: the one hath the apprehension of a thing by the view of the understanding, the other the knowledge of the particulars by the guide of experience. And although God and Angels must be onely spectactors, yet a nigh conjunction of Action and Meditation hath ever beene esteemed as a thing full fraught with vertues: for as Action would cease if it received not nourishment by Meditation; so Meditation, if not put in practice

practice, would lose its
virtue towards man. The
publicke commands the
best of every mans
thoughts : even as in na-
ture, *Quod est conservati-
vum formæ majoris, id
activitate potentius*. Yet
certainly they have all
felt the influence of hea-
venly joy in the quiet
repose of their owne
thoughts. Observation
is the companion of me-
ditation, as experience is
of action : in the framing
of a mans owne fortune,
actions doe most con-
duce : the worth of which
is exprest by our Saviour:

opera sequuntur eos. Those who wholly dedicate themselves to bee their owne readers, must know they are not at all times politicke : and those who meddle in multiplicity of action, will finde they are sometimes not wise : but the prayse of Contemplation, I leave as a subject to some Fryer, and will view the vertues of both : Publicke actions are commonly uncertain, which doe put on severall countenances, according to the variety of occasions : the Notions which wee may get of mens thoughts

thoughts are most credible : for commonly we are most prone to thinke of that which wee are naturally inclined to. Naturall Pallats doe disgust the meditation of the Scriptures, till they be fed at Christs Table, they be sharpened for these heavenly joyes : the corrupt opinion of Politicks have cast no little darknesse on the glory of letters, esteeming them but as the Patrons of idlenesse, and that they doe reduce a mans minde from greatnessse of workes, to smallnesse of speculation: when
as

as every thought is an internall act of reason, and first settles the mind with the knowledge of its duty, before it put it forward to execute; for otherwise they may exercise their vices as well as vertues. In civill conversation it is commonly said, that *actionem effecum stultis; lectionem cum sapientibus*: Meditations in civill matters doe too much abstract the minde, when it is a good Rule; *Minus pecunie, minus fidei, minus prudentiae in mundo, quam homines cogitent*: The best rules
in

in Prudence consists in the apprehension of the smallest affaires; and yet makes up the body of one of the greatest knowledges. The best instances give the securest information, as Aristotle affirms, *Optima cuiusque rei natura in portionibus ejus minimis observatur.* Meditations in envious men are to be feared: *Pallidos timeo, rubicundos amo*: in religious men it is capable of divinity; in politicke men, it is generative of Counsells. Actions are like precedence of place, most honourable when they

they lead : Things that have beene once done, though they have more difficulty, yet they have lesse praise : in the one you must not bee too stupid, in the other not too pragmaticall. Meditations are like parents, which doe generate : *Post varios usus meditando extunderet artes.* Actions are like children which doe perpetuate ; *ut non solum fuisse videantur, sed vixisse.*



9 Of Errors and
Deceits.

Errors be the cunning
Artists of Vice, as De-
ceit is of Errors. Cunning
men are most dangerous;
whē they seem most wise,
Serpens putredo magis
contagiosa, quam matura:
they take no more of ver-
tue than serves for their
turne; and desires onely
an opinion of honesty, to
procure him other mens
faith, a chiefe instrument
for

for him to worke by :
 those whose mindes are
 not capable of vertuous
 intentions, they divert to
 sinister & by wayes, to co-
 zen the simplicity of other
 mens beliefe : thus true &
 solid wisdomē often de-
 generates into poore
 flights of the mind, while
 they wrap all their actions
 in deceite, the better to
 carry them invisible : so
 that they are growne to
 that subtilty of the Art,
 that as one wittily saith,
Qui indissimulante omnia
agit, aq̃. decepti, nam plu-
rimi aut non capiunt, aut
non credunt : so that it is
 become

become a hard matter not to deceive : the greatest advantage of deceite is other mens imperfections: they practise them in words, in gestures ; in the composing of which, they are so curious, that if you should looke into the reality of their actions, they would prove but a poore labyrinth of vanity: which having found out by the even thread of truth, and having unfolded them, you will finde them to bee but a poortable of deceit:

Qui frandum minutijs negotiorum frangunt soliditatem. You never heard

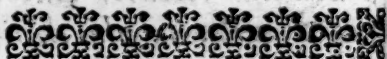
of

of any man of more than ordinary worth, but whose wisdoms were made of the same stuffe as the Souldiers credit was : *è telâ crassiore*, and not admirable for its fine thinness : To use them to others, is the way to make them take the like liberty in the use of them to you againe : so that you will hinder your selfe so much of the knowledge of the certainty of their intentions.

There are three Characters noted of deceite in the Scriptures : *Devita prophanas vocum novitates,*

tates, & oppositiones falsi nominis scientiæ; ineptas & aniles fabulas devita. Nemo vos decipiat in sublimitate sermonū. Cunning men soonest deceive, when not knowne; therefore I may well change the Poets Verse.

*Politici est virtus maxima
nosse dolos.*



IO. Of Content.

Our endeavours in the pursuit of this, resembles the Sunne, which gives us light into the knowledge of these terrestriall bodyes; but againe obscures those Starres and the heavenly globe: so wee still dive into the practises and workes of men on earth, while we never thinke of the glorified bodies of the Saints in heaven: it is a mystery in

in nature, that all men doe
desire: Some stay or pole
upon which the rest of
their thoughts may bee
turned: and how happily
a man may make this Re-
ligion, I appeale to the
joy it affords: a generall
view of the understand-
ing of the whole world,
and all that dwell upon it,
makes much for the na-
ture of Content. This
was *Solomons* prospect,
when hee looked upon all
the workes of his hands,
hee pronounced them to
bee vanity and vexation
of spirit: Men (according
to the divine Aphorisme)
are

are borne to trouble, as sparkes flye upwards: and thus we may best obscure the false light of worldly delights with the sunne of true wisdom and knowledge. The place of content, is the content of the place you are in: the highest feete of honour, may bee below the true sence of it: for ambition is like a Fever, which ever seekes to heale and perfect it selfe by changing of place, when it is not the local person, but the mind that is capable of serenity. It is an axiome in the Physicks: *Quod corpus non pon-*

ponderare nisi extra locum suum : The stone weighs not till it it bee lifted off from the body to which it tends : no more doth the soule fee the weight of labour and care, while it hath its conversation in heaven (its proper place) from whence originally it came.

Folly is joy to him who is destitute of understanding ; but a man of understanding walketh uprightly. There is nothing so much breeds greatnesse of Spirit, as to know the smalnesse of the worth of things : for those men
who

who are onely intent up-
 on the petty things of
 the world, doe sacrifice
 themselves to the incon-
 stancy of Fortune, by rea-
 son the object of their de-
 sires is so capable of vici-
 tudes; and doe forfeit
 their content: but re-
 move a little these *Syst-
 ums*, the joyes of Humane
 fancy, and those severall
 motions of desires which
 may seeme to arise even
 from the variety of our
 composition: and bee ravi-
 shed a little with a *delecta-
 re lō animi ut in Elea*:
 The sweetnesse of which
 musickē drownes all the
 lesser

lesser sounds of worldly delights: it settles all the distempers of the soule, and makes it smooth with a constant equality towards humane dangers. Thus, you may invert the order of humane delights, while the Worldling is taken with the riches of Gods mercies; while we here build up the admirable Fabricke of our salvation, wherein Christ is the chiefe corner stone. Here you may have your Gardens for meditation, and hence translate to your owne breasts the flowers of Vertue, which

D may

may make it flourish as
 a paradise to it: selfe
 Here you may enjoy the
 prospect of the Worlds
 Vanities, beneath the
 high pitch of thy subli-
 mer soule: where to bee
 conscious of well-
 doing, is the per-
 fection of Hu-
 mane felicity.

IT *Of Friendships.*

Friendships are entertained for credit, for affection, for necessity: the chief use of them for credit is with great men: for affection with persons of moderate estate: for necessity with poore men. However men put on faire forms of friendship, yet parity was a thing much celebrated by the Ancients; rich men will be more cautious, because

they have somewhat to lose ; men of like fortunes will commonly sticke closer to you : poore men will bee ever suspitious of your love towards them. They are a remedy against solitude ; if they be entered with good men, they restore the perfection of man ; if with bad they corrupt it : crafty men abuse them, simple men know them not, wise men use them. One alone makes not a paradise ; so let them bee few but vertuous. For it is a thing wherein a man doth interpret himselfe,

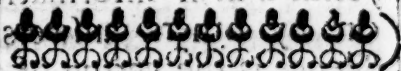
Nam

*Nam qui amicitias arctas
copulat novas necessitudi-
nes sibi imponit : In the
making of a mans owne
fortune he is fittest ; Qui
sapit innumeris moribus.*

All the caution touching
bad men, shall bee like the
learning of *Sophismes*, the
better to avoid them :
keeping of company hath
still a kinde of assimilati-
on, as the *Physicians* speak,
though it happes through
divers distempers of the
minde : some desires you
through malice to defame
you ; others through cor-
ruption of manners to
make you bad, some
D 3 through

through cunning to have
 you feede their finnes,
 which themselves are not
 able to maintaine. In
 dealing with these men
 you must imitate that
 muscull troope of decei-
 ving the sence *aut cum jam*
adesse videatur, placide la-
betur, because friends
 love not to have con-
 tempt cast upon their
 wayes: good men enjoy,
 cunning men interpret,
 malicious avoyde, scof-
 fers neglect: these offer
 themselves to my penne,
 as they are commonly u-
 sed in civill conversation.
 The knowledge of all
 persons

persons reacheth but to
 this, to teach men to
 play their cards the bet-
 ter, and to performe busi-
 nesse with more dexterity
 and readinesse.



6 Of Silence.

A Man had neede to be
 very well verst in the
 parts of speech, that needs
 not the help of this Mute.
 To forbear to speake
 truth or piety, through
 too superstitious reve-
 rence to the goddesse of

Silence, were to make a man liable to his Paradox who told one who was silent, *Si prudens sis, stultus es, si stultus prudens*. Liberty of speech shewes freedome of minde, and yeelds a man information by others answers. Silence is the vertue of a friend, for men love commonly to lay the things of most value in the surest place; which is the reason the secret mans bosome doth participate of so many Councells: He who offends through Speech, offends rashly, who through silence safely. *Wisedome resteth*

in the heart of him that
hath understanding : but
that which is amongst fools
shall be made knowne. It
hath a strange kinde of
vertue in it : and in the
Pythagorean Schoole was
thought to breed know-
ledge, like those who in
dreames receive influen-
ces : In matters of con-
sequence *qui silet est fir-
mus* ; For Fame is like a
river which gather strength
by going. In some cases
a thing not spoke doth
expresse more, than if it
had beene spoke, saith
Sophocles. Silence often
shewes a depth, though

they say the Currant
stream is most cleare. Men
very politicke are noted
by Tacitus to use a kinde
of fletnesse in opening of
themselves. : *Cæsar* pub-
lickly profest that he had
rather bee first in a poore
Cottage than second at
Rome; but he knew them
to be his friends to direct
them, not his competitors
to awake them. It is a
kinde of darknesse; for
it makes you walke in ob-
scurity, and rather to bee
guessed at then knowne. In
discourse it is good to
heare men first; for silence
hath the same effect with
autho-

authority, it procures a kinde of respect to your words: *Meritum si forte virum quem conspexere silent.* Commonly they are well tuned, but gives the pleasantness of the musick inwardly to themselves: and are as a fruit booke, which if you open and reade, you may find much good discourse therein. It nourisheth Meditation, & is no more than that which *Seneca* expresse, *Sapiens semper in se reconditur*; but in case of devotion you must still use it, *ut eo sis melior, non occultior.*

13 *Of Questions.*

SOME men doe rather employ their inventions in raising of questions; then their judgments in determining them: the one makes learning fruitfull of disputes, the other of workes. Asking of questions proceeds commonly from some prenotion of that which hee doth aske, which occasioned that opinion in *Plato*, to thinke that all knowledge

ledge was but onely remembrance : *Qui aliquid quarit, generali quâdam notione comprehendit, aliter qui fieri potest, ut illud quod fuerat inventum agnoscas.* It is a great part of learning not to teach onely what to assert, or affirme, but prudently to aske. Men that are very froward in asking, doe often use the same liberty in telling : Like Vessells which want a bottome, they receive most, because they vent most : in cunning men they are dangerous, for Questions in them are like Beggers gifts,

gifts, *fula uenerari nescit*
in homo, which are onely
to draw somewhat backe
again by way of answer,
to betray you. Suddaine
Questions doe often pro-
cure the truest relation of
matters, which in con-
sideration they doe begin
to colour: they must bee
warily raised in religion,
for in it we have still more
respect to the author of
divinity, than the matter:
and as delight in humane
Learning is inferiour to
that which is divine, so
faults committed in di-
vine knowledge are more
dangerous than those in
hu-

humanity. The ancients
did raise them with a jea-
lousie, which is Gods at-
tribute; not with the spi-
rit of contention, which
is the Divells: In the life
of Christ it is observed
that his humility did
conquer all the vaine prac-
tises of man, so in religion,
which is the Christians
life, humblenesse of spi-
rit doth often goe beyond
the subtilty of humane
understanding: for a man
may let his soule slip a-
way, and yet dispute of
the highest points of divi-
nity: and therefore it is
safer with some of the
Saints

Saints to sit at Christs feet
with humility in medita-
tion of his passion, than in
the Chaire of subtile con-
troversie.



14 Of Life.

MEn desire Life, as
Children doe the
light: and as the love
in the one is encreased by
the sight of glorious
trifles, so is that in the o-
ther. The desire of hu-
mane honours, the glo-
ry of splendid miseries, the
com-

comforts of friends, and
all the passions which we
attract in the course of
our life, by too much fa-
miliarity with them, doe
make it so desireable. The
consideration of life as it
is a passage and journey is
good and wholesome;
but the feare of the brevi-
ty of it, tastes of a weake
and vaine spirit: there
is some mixture of va-
nity in the contemplatiōs
of them, who would
make the space of a whole
life but a preparation for
the pains of death; when
wee know it should bee
spent after the comforts
of

of a better life in *hoc quod*
mortem prospiciamus, falli-
mur; *quisquid enim retro*
est, *morset*. And we fol-
 low a better Oracle, who
 hath told us that Death
 hath lost his sting, which
 might sharpen our fears.
 The Satyrist speaks not
 onely like a good Poet,
 but a good Morallist:
Quid Turpius esset, quam
propter vitam, vivendi
perdere causam: while wee
 desire to advance our
 lives, we neglect the per-
 formance of those duties
 for which it was given
 us. The Ethnickes did
 terminate the desires of
 life

life in the happiness of it:
 great men oft slight it in
 others, & abuse it in them-
 selves. *Nero* preferred
Seneca's livings before his
 life; though he had for-
 merly beene his schuole-
 master. *Virtues* perfect
 life; *innocency* restores it,
vices debase it in the *pas-*
sions contemne it: *prosper-*
ity shewes the riches of
 life; *adversity* the wealth
 of the minde. *homo volo,*
audani qui sine morte po-
ntest. The true esteem of
 the worth of life, raises a
 man to the highest pitch
 of Heroicall valour. This
 made *John* the Duke of
 Saxonie

Saxony, being condemn-
 ed to dye, esteeme no
 more of his life than a
 game at Chess came to.
 This made Sir Thomas
Moore (while hee jested
 with the Barber about the
 Controverſie between his
 head and the King) esteem
 so little of his life; I mean
 not the bare dissolution
 of his frame into their se-
 verall elements; but in a
 true consideration of life,
 and her severall stages, we
 may safely repose our
 thoughts in *Salomon's*
Parabola *generatio mi-*
gnat, & altera venit, sed
terra manet in eternum
veluti

veluti theatrum in quo hæc
fabula pregitur : it is the
best conjunction to be an
old man in wisdom, and
a child in innocency. Life
commonly gives not that
same to men of excellency
of parts, as Death which
is the life of Fame, which
rises out of her ashes; ex-
cept some turne a lover of
men, and devote them-
selves to the Common-
wealth : then *laudem mors
alijs quam tibi vita dedit.*



15 Of Sciences.

Since Learning is the perfecter of Humane reason; its happy when it self is perfected by reason of experience: Theology is the safest starr to direct our course in the wayes of the intellectuall world, in which, as in other parts of the greater world, you shall meet with some places barren, some for use, others for delight: some Sciences are fruitlesse of works,

workes, others lifefull in
direction, others pleasant
in speculation. They should
not be altogether Virgins,
but should sometime
bring forth and be gene-
rative; and as they be the
improvement of humane
reason, so its reasonmen-
t should endeavour to in-
prove them; *multi perire
transibunt, & augetur
scientia*, was the prophes-
cy of the last and world-
times. To have Sciences
still runne after the stile of
Master & Scholler, is Pe-
danticall, to have them
labour for production of
workes, is Philosophicall.

Dis-

Disputes rise from the
search into the understand-
ing, workes from the
scrutiny. into nature;
wherefore saith *Heracli-
tus*; Let men seeke the truth
of things in the greater
World, not in their owne
little Worlds. *Elenches*
(the idols of mens brains)
are come to that finnesse
of flight, as *Seneca* seemes
well to expresse them,
whiles he compares them
to the tricks of Juglers;
which we know not after
what manner they bee
done; but we know sure
enough that it is not
so, as it seemes to us
to

to be. Rationall studies
doe still sharpen the un-
derstanding for the or-
derly capacity and metho-
dicall apprehension of a-
ny matter. Morall Phi-
losophy guides the affecti-
ons, Logicke the under-
standing, Policy the Com-
mon-wealth; Astrology
is conjecturall; Mathe-
maticks certaine, Meta-
phyicks sublime: Poetry
rises from the strength of
a Naturall wit, Rhetorick
from a dainty minde;
Natural Philosophy from
deepe Caves and Mine-
ralls, saith a learned one:
History springs from
E times,

times, matters, persons. Knowledge and learning without experience, is like the statue of Polyphemus, which wants an eye. And therefore men who are wholly immersed in their own thoughts are lesse nimble for taking hold of occasions. To go alwaies by the straightnes of rule, doth not so wel agree with the crosse lines of fortune, which requires a fashioning head: so that little learning falling into men of strength of capacity, nimblenesse of apprehension, ability of judgement, will produce greater

greater effects than a continued study in an unexperienc'd man. Knowledge of Sciences, brings forth such workes, which according to the parts of the receiver prove the Nobler. Cunning men, it makes them able to deceive: the judicious it makes them apply themselves to nobler ends and intentions : in Stoical natures they breed a neglect of things. Grave studies make a man learned, ingenious studies praised, religious happy; and sometimes the foolish studies most fortunate.



16 Of Dangers.

Elegant was his observation of the gazing Philosopher, how that if hee had looked downe, he might have seen the stars in the water; but looking up hee could not see the water in the starres: and commonly inspection into low matters, discover the knowledge of those things, which by the contemplation of themselves might expose us to danger;

ger; *melior est oculi visio,*
quam animi progressio.
Dangers have somewhat
of the nature of the Coca-
trice; and as the one is be-
got of prodigious mix-
ture, so is the other of dis-
parity of circumstances;
whom if you chance to
observe first the feare of
danger is past; but if hee
penetrate you first, he en-
dangers your safety. Some
are more quick on the pre-
sent to avoyd the blow,
than of fore-sight to pre-
vent it; security is the Mo-
ther of them, so that they
have the quality of an ene-
my, *Dolus an virtus quis*

in haste, they often deceive as well as overcome : to whom they seeme light, they soonest light into them : Changes and periods of Cōmon-wealths, in some sort exceede the reach of humane Prudence : which as the Kingdome of heaven comes not by observation, but reaches to an high act of Providence. The avoyding of danger, altogether wants not danger, for sometimes Physick, which is given against the violence of one disease, enclines the body to a worse, and are so much the more hurtfull,

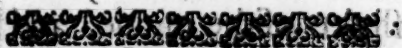
hurtfull, by how much the more secret. Dangers doe shew prudence, safety temperance. Some doe vainly affect a kinde of glory in running into them: but hee that loves danger shal perish therein. They are well considered in private, but are ill feared in action, for then *nil terribile nisi ipse timor*. Its wisdom to oversee them, valour to overcome them, desperate nesse to run into them.

(*****:
 (*****

17 *Of Precepts of Policy.*

THe extent of this discourse, is as large as the actions of men themselves : and Speeches in this kinde being but the children of observation, have the liveliest representation of action, when experienced men write them. Therefore I will borrow some from that King, whose heart was said to be like the sands of
 'the'

the Sea; and will set them
without order, wth to shew
that they are still capable
of additions.



The turning away of the
simple shall slay them, and
the prosperity of fooles
shall destroy them.

THis Parable describes
the greatnesse of the
misery of the weaker sort,
and the weaknesse of the
greater sort: the one whose
mind being not truly
setled in the apprehension
of themselves and others;

nor his thoughts poyzed
with the weight of iudge-
ment, turnes from the per-
formance of his duty to
crooked intentions, and
flights of the minde, and
cunning, which sacrifices
him to the tyranny of mis-
fortune, and not seasoned
with divine Precepts, lo-
seth his rest and content,
and in the end proves mi-
serable, when *Solomon*
saith, *Prudens advertit ad*
gressus suos, stultus diver-
tit ad dolos. The other
who consider not any
thing after the rules of
wisedome; but whose
thoughts being below the
ordinary

ordinary things of fortune : a more prosperous aspect of good fortune puffes him up, and breeds an inequality in his mind, not knowing that every thing hath its worth from its use, but thinking them to have their glory from others esteeme. Goe into their order, *Qui magnam felicitatem concoquere non possunt* : and through a weaknes of understanding sinkes under the burthen of his felicity.

Let



Let thine eyes looke right
on, & let thine eye-lids
looke straight before
thee.

THis Parable taxes a
vain curiosity in men,
who not caring to goe on
with a caution to their
owne wayes, but turnes
to observation of others
speeches, rather caring
what men might say, then
what they ought to doe;
according to that of Solo-
mon, *cunctis sermonibus*
ne

ne accommodes aure tuam,
Etc. Hee who applies
himselfe to the inspection
of others manners and cu-
stomes, rather than the
government of his owne,
hath not well studyed this
precept. And againe, he
who lookes not straight
before him, with an in-
sight into the present state
of things, but doth by a
wandring of the mind an-
ticipate the joyes of future
comfort. It doth obscure
and dul the true appren-
sion of the present, and
makes mens minds uncer-
taine, rather led by the
hope of that which shall
be,

he, than content with the
fruition of that which is.
In another place he saith,
Wisdom is before him
that hath understanding:
but the eyes of the foole are
in the ends of the earth.
And againe, Better is the
sight of the eye than the
wandring of the minde:
the one shewes settlednes
in iudgement, the other
diversions of a weake
minde. Thus doe all
those who flye on the
Wings of Humane de-
sires, who doe inter-
pret the meaning of that
Fable; while they ei-
ther come too nigh the
Sunne

Summe of Honour, are mel-
 led with the heat of am-
 bition; or else flying over
 the Ocean of humane af-
 faires, doe murther with
 Clouds and Mists of dis-
 grace, which doe make
 slow their motion to-
 wards their intended de-
 sires: yet, they



to some things but, yet
 Reprove not the scarner,
 least he hate thee: rebuke
 a wise man, and he will
 love thee.

V We are taught, not
 to throw the pre-
 cious

cious Pearle of Wisdome
before men of Swinish
Condition.

Give Councell to a
Scoffer, and hee will cor-
rupt thy wholesome ad-
vice by the infection of
his poysonous breath; and
what is spoke against
their wayes, they onely
thinke them to proceede
out of an honest simplici-
ty, and an ignorance of
their course. Therefore
saith Solomon, *Stultus
non accipit verba pruden-
tia nisi ea dixeris quae sunt
in corde ejus.* A man of
understanding shall attain
unto wise Councells, for
hee

he knowes that they doe
but use the priviledge of
friendship, who doe but
rebuke them; and be-
sides he is conscious that
Mortall condition, how
vertuous soever, is capable
of error; according to
that of the Comædian

*Homo sum a me nil
alienum ex-
pecta.*

III of



Wise men lay up know-
ledge, but the mouth of
fooles is meere destru-
tion.

IN this is reprehended
the Futile Loquacity- of
of those who have not so
much knowledge as to
conceale their ignorance;
but by untimely discourse
doe forfeit the opinion of
their wisedome, who
lets the stocke of their
knowledge runne into
the Channell of watery
dis-

discourse, before their
breasts, the fountaine, be
full. The other husbands
well his talke, and to
that end layes up the
fruit of knowledge, and
ut sapiens semper in se re-
conditur : Wisedome re-
steth in the heart of him
that hath understanding,
but that which is a-
mongst fooles shall
bee made
known.

The



*The wayes of a foole are
right in his owne eyes:
but hee that harkeneth
unto Councell is wise.*

HE that doth not ac-
knowledge that he is
weake, is but weake in
knowledge. A man had
need view himselfe oft in
the glasse of Divinity, to
see what Habits & formes
his soule weares; not in
the flattering glasse of
his owne thoughts: nei-
ther must hee too much
trust

trust to his owne heart;
for he is wise that know-
eth the deceitfulnes ther-
of. The opinion of being
vertuous, is reckoned a-
mongst the causes of vice:
its a safer rule for one to
say, Ile avoyd this, because
judgement tells me it is
nought, than to say, I
love and follow this, be-
cause I affect and thinke it
good: for the receite of
wisdom and instruction
will give subtilty to the
simple, to the wise man
knowledge & discretion.



A fooles wrath is presently
 knowne : but a prudent
 man covereth shame.

THere is no passion so
 soone betrayeth the
 secrets of the heart as
 anger, and none discovers
 this passion so much as
 the heart of a foole. The
 Poet calls it a torture, to
 tyrannize a man to confes-
 sion : *ubi vino tortus &*
irâ : By these two wee
 come to see a mans naked-
 nesse ; they betray the
 tower

tower of reason to the fury of the assaulting passions. Here is the difference betwixt patience, which is the covering of a mans shame; and anger which is the discovering of his folly: the one upon every occasion growes loud with insolency, the other upon every occasion drawes the curtaine of Prudence before him, which is Silence, to make him walke unseene.

There



There is that maketh him-
 selfe rich; yet hath no-
 thing: there is that ma-
 keth him selfe poore, yet
 hath great riches.

THere are some, who
 are not of an ordina-
 ry composition of un-
 derstanding, can enjoy
 the riches of Content in
 the midst of an honest
 poverty. It is the facul-
 ty of the imagination
 that can turne it selfe, and
 make every thing appeare
 to

to it selfe, as it will it
selfe, & saith *Antoninus*.
It is not the outward
things, but the minde
which is capable of Con-
tent: *non est beatus nisi
qui beatum se esse putat.*

The other, whose ri-
ches are larger than the
extent of their know-
ledge, loses the use of
them, by an unruly de-
fire of having more,
when as *David* saith,
Man walketh in a vaine
shadow, he heapeth up
riches and knowes not
who shall gather them:
a desire of Wealth still
shewes the poorenesse of

F a mans

a mans minde : (or thus)
there are some who vainly
glories in the opinion of
being held rich, advancing
in Fame that, which he re-
ally findes the want of,
others who through a
narrowness of understand-
ing, would be thought
to have nothing, because
they will reserve a
power of having
more.

The



The Backslider in heart
shall be filled with their
owne wayes, and a good
man shall bee satisfied
from himselfe.

There can arise no
greater griefe, or
anxiety of Spirit, then
from the following the
desires of the heart. This
Salomon pronounceth as
a curse against those that
hating knowledge, did
not chuse the feare of the
Lord, therefore shal they

eate of the fruite of their
owne wayes, and be filled
with their owne devices.
There is difference be-
twixt the prospect, which
was *Solomons*, who pro-
nounced all the workes
of his hands to be vanity
and vexation of spirit:
And when God beheld all
that was done; *Loe it was*
very good. Wise men,
whose breasis are sacred
Treasuries of good coun-
saile, though they meete
with obliquity and crosse-
nesse in businesse, yet
they can presently descend
into themselves, and
there finde speciall prefer-
vatives

vatives and good precepts
against the distasters of
outward losse.



The simple beleeeve every
word; but the prudent
doth looke well to his
going.

There is still a priva-
tion of Judgement,
where there is a too great
facility of believing. Our
Saviour warneth us of
the deficiency of Faith:
Cum venerit filius homi-

nis non inveniet fidem super terram : Distrust is the chiefe Antidote against the poyson of de- ceite. It is a Character of Wisedome : The prudent man is ever suspiti- ous to his owne credu- lity, caring rather that hee should doe what hee ought, than to heare others talk of what he ought nor to doe.

The



The heart of him that hath
Vnderstanding seeketh
knowledge, but the
mouth of fooles feeds on
foolishnesse.

ALL mens mindes ei-
ther feede on their
owne vertues, or the de-
traction of anothers vice,
for in al knowledge which
is but the food of the
minde : there is a kind
of assimilation : they
who have drunke a more
full draught of wisdomes,
F 4 doe

doe still desire to preserve
it by the same nourish-
ment, by which it first
tooke Life : the other
like a prodigall childe
feeds not cleane, but a-
mongst his base lusts, and
pleasures which prove but
Huskes, which may
provoke the ap-
petite, but
cannot
fill it.

Excel-



Excellent speech becom-
meth not a foole; much
lesse doe lying lips a
Prince.

IN the wisdom of
Speech, there is to be
observed a decorum,
what words should fit the
Speaker. Great words
become not a servant, nor
wise the foole. A Prince
should use Majesty of
Speech, befitting the
state of his person; and
truth of speech befit-
ting

ting the divinity of his
 Commission : the one in
 way of his person, as *Ta-*
citus notes : *Augusto*
profluens & que princi-
peu decerit fuit oratio :
 For the variety of his
 words, the Scripture
 teacheth him an
 heavenly attri-
 bute, *Dij*
sicut e-
ritis.



*It is naught, it is naught,
saith the buyer, but when
he is gone, then hee boa-
steth.*

THis shewes the ordi-
nary deceite, and the
formulaies of buying;
when many times that
which men praise is not
good, nor that in which
men dispraise: therefore
it will be usefull to observe
in common Language, to
see how many colours you
can reprehend in them.

An

only



*An inheritance may bee
gotten hastily at the be-
ginning, but the end
thereof shall not be bles-
sed.*

THis reprehends the
immature access to
abundancy of wealth:
*qui festinat ad divitias
non erit insons*; its true
many have made a shor-
ter cut to riches, having
some knowledge, and
not too much honesty:
who

who though they may
 keepe a great noyse in
 mens mouths, yet a pro-
 perous successe scarce
 favours them: *illis vix
 gaudet tertius heres.* and
 besides Solomon tells us,
 that they take Wings
 and like the Eagle and
 flye away: *quæ ad*

breve durant,

brevis pa-

rantur.

who though they may
 be good men, yet they are not
 good men.

A good name is to becher-
 xisfer rather than gentle-
 ches.

A Good name is the
 best heft of a mans
 vertues: *Nomen bonum est
 instar argenti fragran-
 tis*: praise in life time is
 vertues spurs; in death
 it is his ornament; *nemo
 laudes contemnit, nisi qui
 prius laudanda facere de-
 fuit.*

Re-



Repaire thy work without,
and make it fit for thy
selfe in the field, and af-
terward build thine
house.

IN the framing of a mans
owne fortune, he must
have a speciall care to fa-
shion the materials of his
speech, and intentions in
private and solitary medi-
tations, before he come to
the actiō of performance,
or the building of the Fa-
bricke. If you doe not
first cast your purpose in
the

the mold of prudence and
wisdom; your actions will
be cast on the unconstancy
of Fortune, if you con-
ceive not honest intenti-
ons, and noble ends, you
are but *Theomachi*, you do
build a *Babel* or things of
confusion, *qua tolluntur
in altum ut lapsu graviore
ruunt* : If the Archetype
be not good which is in
the understanding, the
imitation of it will hardly
prove capable of perpe-
tuity. Action without
forecast, speech without
consideration, controver-
sies in the Pulpit, are like
stones hewn in the Temple,
which

which are there only made
fit, whereas they should
build up.



*For men to search their
owne glory, is not glory.*

LEt another praise thee,
and not thy owne
mouth; a stranger and not
thy owne lips. Poore men
often digge in the richest
Mines, and search the pre-
cious veine of that glori-
ous mettle, when it be-
longs to the owners. Men
who are poor in worth &
vertue may talke of the
honou-

honoured waies of Fame
and Credit, which they
do not owe : for they be-
long to vertue and godli-
nesse. It was said to be
the cause of *Iugurths* glo-
ry, *plurimum faciendo &*
nihil de seipso loquendo; by
which meanes he grew
greater than envÿ, and
fruitfull in acts of worth.



*Da mihi neq; paupertatem,
nec divitias.*

THis determines a
grave question in Mo-
rall Philosophy, whether
it

it were a great happinesse
to enjoy wealth, or to cō-
temne it : this cuts out a
faire course betwixt the
deformity of foule ex-
treams ; and yeilds a good
cooling-card for the hot
game of ambitiō: to desire
that state onely wherein
we might best serve God:
There ought to be a limi-
tation of the care of get-
ting wealth : our Saviour
teacheth it, *Primum qua-
rite regnum Dei, &c.* The
Ethnicks tells us, *Primo
quære animi bona, & cete-
ra vel aderunt, vel non obe-
runt.* The kingdome of
Christ was not of this
world,

world ; (therefore saith
one) if this were his King-
dome, he would not let
the evill be amongst the
good ; nor the lascivious
with the chaste : surely he
had no such thing in this
world which we call great-
nesse. They say *nullū mag-
num ingenium sine mixtu-
râ dementiæ* ; but it may
be very well verified of
great fortunes, and with
the *Satyrist*, *Raro fortuna
sensus communis in illa* ; &
the same gave occasion
to *Solomon*, after he had
repeated a catalogue of
his pleasures, and works of
magnanimity, to note that
in

in the midst of all these,
that still his wisdom remained with him, to shew
the difficulty of the conjunction of wealth and wisdom.



*Of making many books
there is no end.*

THis is caution, which
extends it selfe as well
to the reading, as writing
of Books : a multiplicity
in either, is both distracti-
on & trouble; for as in rea-
ding it is a great part of a
scholler, to know what
hee

he ought to read, fitting
& fitting with the know-
ledge of that which hee
desires: so in writing its
a great care to bee had in
the choise of the subject,
that it bee fited to the
strength of his owne abili-
ty: *Quid valeant humeri*
quid non, saith the Poet:
Most books that are writ,
doe rather increase lear-
ning in the bulk and big-
nes, than in vertue & spi-
rit. It is no smal distemper
in the labours of the lear-
ned, when they turne the
ends of their labours for
estimation, which destroi-
eth the estimation of their
labours,

labours, when they rather taste of the spirit of vanity, then are undertaken, through a desire of the information of others. They chuse a ~~subject~~ rather to want their owne wit, then those whereby they may advance piety: which is that which *Solomon* addes as a corollary to his discourse, and a perfection to all humane actions: for if they looke not towards the Temple or some profit of man, he thinkes Sir *Walter Raleigh* hath well pronounced them fooles in print.

FINIS.

labours, whereby rather
taste of the spirit of vani-
ty, then the true broken



formation of others They

change a *Errata.* rather to

van their own wit, then

PAGE 3. line penul. read honorante.

P. 14. L. 16. read deserve for dis-

cerne. P. 16. L. 12. del. in. P. 27. L.

2. for imitation read imagination:

& L. ultim. read Politicke. P. 28.

L. 4. del. to. P. 75. L. 12. read for-

ward for froward.

all humane actions: for

they looke not towards

of man. the things on

whether. Kingsd. hall. well

pronounced them foolcs

in print.

F. IN 12.

